

of the crooked-goer, driving away
disease and
enemies; mixing thy juice with the
juice of the
kine (thou goest to the cups): (thou
art) LIRA'S
(friend), we (are) thy friends.

44. Pour forth a fountain of wealth
distilling
sweet juice, pour upon us male
offspring and
riches; flow sweet for IKDRA, 0 INDU,
when puri-
fied ; and pour riches upon us from the
firmament.

45. The *Soma* effused in a stream,
going like a
horse, flows powerful like a river down
a descent;
purified he alights on the wooden
ahode; *Indu*
mixes with the milk and curds, (mixes)
with the
water.

46. The flowing sagacious *Soma* flows
into the
cups, IJTORA, for thee, who longest (for
him)—all-
seeing, car-borne, of adequate
vigour, who has
been sent forth like the wish of the
god-desiring
(worshippers).

47. Flowing with (his) ancient food,
enveloping
the forms of the earth, covering
the house of
sacrifice which has a threefold
protection,¹ (placed)
in the waters he advances, calling
aloud at the
oblations like a ministrant priest.

48. Divine SOMA, who art car-
home, being

filtered (at) our (sacrifice), flow
quickly into the
cups;² most sweet-flavoured in the
waters, full

¹ It protects against cold and rain,

* Sayana here (as frequently elsewhere)
explains *chanwoh* as
adkishavanaphalakayoh; he also takes *apsu* with
partsrava.